THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

A SONG OF HARVEST.

O painter of the fruits and flowers!
We thank thee for thy wise design
Whereby these human hands of ours
In Nature's garden work with thine.

And thanks that from our daily need
The joy of simple faith is born;
That he who smites the summer weed
May trust thee for the autumn corn.

Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.

And, soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

—John Greenleaf Whittier.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. · W. W. FERRIER, Editor. Thursday, October 13, 1904

THE PRIZE OF OUR HIGH CALLING.

Soul,—then know thy full salvation!
Rise o'er sin and fear and care;
Joy to find, in every station,
Something still to do or bear.

Haste thee on from grace to glory,
Armed with faith, and winged with prayer,—
An eternal day before thee
Waits for God to guide thee there.

CALLING AND ELECTION.

Those are specially appropriate and thought-inspiring terms for the days through which we are passing. Around "calling" in the sense of nomination public interest has been centered for many weeks; to it the energies of political aspirants have been ceaselessly devoted. That period has now passed. Nominations are closed.

But "election" is still undetermined. The contest is transferred to this point and will rage around it until bloodless victory crowns some and defeat their antagonists. Unceasing activity will characterize the coming month. Mighty meetings, processions, badges, all the familiar devices will bear witness to the solicitude of rival candidates that voters be not drawn away from them and the parties they represent.

The interest is not misplaced. No duty is more strictly religious, none, in its place, more vital, than this of determining who shall hold and administer the various offices of civic trust. But there is a government more comprehensive, and there are offices to be filled more honorable and involving graver responsibilities than any which are to be determined on the 1st of November next. It is to these that we would briefly draw attention that we may realize the dignity and the claims of our heavenly citizenship.

Into that dignity enters all that pertains to life and godliness. In Christ's own words it is eternal life. More in detail, it includes the blotting out of transgressions through the divine forgiveness, a spiritual change which can be described only as new birth, a transformation like the rehabilitation of the prodigal in our Lord's matchless parable. In one sense that wanderer had been his father's son through all his wayward course, but not as when penitent and forgiven he felt his father's joyous embrace and heard his tender epithet, "My son, dead but now alive, lost but found." And that is a hint of what God's love for his regenerate children means. They are sons of God in Christ Jesus, through faith. His love is distinctly parental. They are his kindred and his love is distinctively "kindness," family affection, the love of one for his own kin. More than this, and as a consequence they are his heirs. Interests are identical, so are rights and privileges. No more real was God's protecting care of Jesus, not more kind the look of divine providence to the beloved Son than it is to any who in this high and special sense have become partakers of the divine nature. Theirs is the peculiar privilege of royal children; they have the king's ear, his sympathetic hearing at all times. O, this life of childhood to which the Father calls us! How all the allusions to it do away with our shallow distinctions between this world and that which is to come, between the actual experiences of the Son of Man and the possible experiences of his brethren! Was it not of that life in its beginnings that an apostle was moved to write that "eye hath not seen its glories nor ear heard its melodies," nor any human heart untaught by God's Spirit and without experience of its bliss can form any adequate conception?

But now let us rivet upon our minds this enrapturing thought, that this and all that this implies, is God's choice for every man, that it is his offer in good faith to every human being. That is our gospel—God's nomination to membership in the imperial household and to all which this implies. The Bible is full of testimonies to this. There are no exceptions. The divine heart is stirred to its depths and all the energies of his being go out in his nominating call. "Whosoever will" is the running title to every revelation. He bids the ends of the earth to hear. He appeals to the reluctant to come and reason out the matter with him. "Though their sins are as scarlet," he declares this in itself shall prove no bar to his kindness; "though they be red like crimson" he will make the soul as washed and undyed wool if only it will be willing and obedient.

In the face of expressions such as will occur to any reader of the scriptures, surely no man can doubt on which side of man's highest interests God's heart beats. His "calling" does express his supreme desire for every human being; it does pledge also that nothing shall be lacking on his part to make their possible "election" real.

But a matter of prime importance is also suggested by these times of political activity. In civil affairs the candidate's own action is an essential requisite. Election at the polls three weeks hence means hard work for somebody. The penalty of negligence will be defeat. The analogy between the earthly and the heavenly limps at this point because of the vicious practices which have crept into our terrestrial politics. But ideally the two do hold together. Nomination does not insure election. It does testify to the wish

of the nominating body and pledge its support. But for success the candidate's personal agency must be superadded. The principle applies in both spheres. God's calling does certify the perfect adaptation of heavenly honors to human needs, does pledge the sincerity of his invitation and his co-operation. But at this point his kindness supplements, not supplants man's agency. A saved life is the meeting place of the divine and the human. This is how an apostle puts it: "God chose you from the beginning unto salvation in sanctification of the spirit and belief of the truth." This moreover is no special rule limited to the sphere of religion. Its operation here is simply one phase of universal law. Compare the narrative of Paul's escape from shipwreck for illustration. Election both temporal and spiritual is thus God's reward of work.

Not of all work, however, but of specific work, suited to the occasion. Recurring again to civil politics; it is not work, as such, which carries with it the potency of success. Work misdirected, that is devoted into other channels may be as fatal as idleness would be. That is precisely the difficulty which for years has stood in the way of good government in California and elsewhere in the American Union. Men of strong personal character and influence have chosen to make private affairs their business and have treated political duties as a convenience rather than an obligation. The result has been not merely disaster but a shame. What is needed for the health of our body politic is more honest political work on the part of high minded, virtuous men, more practical conviction of the vital bond between civic righteousness and that holiness, "without which no man can see God." More wisely directed and combined activity in electing good men to office, more sturdy support given to the goodness of good men when in office.

That is also for instance the essential condition of heavenly honor. "The kingdom of heaven suffereth violence and the violent take it by force." "Machine politicians" in the best sense have their place in both spheres. The need for these is more imperative in the higher than in the lower sphere. There is no unearned increment in the heavenly life. A machine politician never confounds "calling" with "election." Neither does a stalwart aspirant for heavenly honors. A machine politician does not busy himself with other matters until the day of election, and then quietly deposits his vote, innocently trusting that others will do the same. Politics is business with him and will be until after the decisive day. It is right and necessary to follow a similar course, so far, in celestial politics; nothing else is right, or wise, or safe. It is quite the thing also to be emulous of a large success in spiritual attainments, to work for as great a majority as possible, to deprecate being saved so as by fire and to measure success by the abundance of one's entrance into the everlasting kingdom, going thither not as a mendicant but as a peer of the realm.

Pursuing one's course along these lines there shall be no failure. Wisely directed, energtic labor for the honors to which our heavenly Father has nominated us insures success absolutely, always. It is not here as in terrestrial politics, one man's success implying another's defeat. There need be no defeated candidates in this struggle for glory and honor and immortality. "Wherefore brethren," don't make light of your candidacy for a place in the court of heaven. Let the zeal which is displayed around us instruct us spiritually. For us, too, the judgment day draws apace. Let us not frustrate God's gracious thought in our behalf, nor fail him as regards the full success of other lives. Let it be a unanimous election so far as we can make it such.

The Religious World.

Through the women's rescue work of the Salvation Army in England last year 2,806 women whose calling was vice were withdrawn from the streets, and it is said that 2,474 of the number have given evidence of permanently changed lives and have entered on reputable occupations. They will be subjected to supervision for at least three years.

A writer in a London magazine says concerning the work of the Salvation Army: "The first step in the Salvationist's work of reformation is often the offer of a meal and a night's shelter to the homeless vagrant of the city. For these, with breakfast, a charge of fourpence is made, but if the visitor is destitute he is fed and housed free. It is the opening of the aviary door to the hunted bird. Finding food and protection, with free ingress and egress, he comes again in time, drops his Ishmael attitude, becomes interested, thinks he would like to hear somewhat from these people who are so good to him, would like to give a helping hand here or there if he might, and thus his initiation begins. At this time he is either a jail-bird or the material from which felons are made. But once the Army gets hold of him the chances are that he will become a decent man and a Christian." Unquestionably the social work of the Salvation Army has been of marked advantage in enabling it to reach and win men to the better life.

Every one who reveres the memory of D. L. Moody, will be pleased to learn of the brighter and broader prospects opening out before the Bible Institute which he founded in Chicago in 1889. The last annual report indicates that the student roll was never larger, the curriculem never more thorough and systematic, or the spiritual tide never higher and stronger. The general purpose and methods of Mr. Moody will be continued. It is designed not only to strengthen all the existing branches of activity, but also to lift the standard and broaden the scope of the Institute along at least three lines; (1) the training of Bible teachers for large interdenominational Bible classes, for which the Institute has an increasing demand; (2) the training of young men and women for gospel settlement work; (3) the carrying on of an extension work through this country and Canada both by a correspondence Bible school and a regular system of well-conducted Bible conferences and evangelistic campaigns, using the home plant as the headquarters.

It can be safely stated that religious literature, especially the Bible, must have a strong hold and does unaccountable good in this world. We note in the annual report of the American Bible society that the total issues of the last year at home and abroad were 1,770,891; of these 757,364 were circulated in the United States and 116,586 in the Philippines, large numbers of those distributed in our land going into the Southern States, which are thickly populated by the negroes, and into Texas. It would be unjust to think that of the large numbers of the "Old, Old Story" that have gone into the homes to be read by the fireside, into the hospitals to be placed in the hands of the sick, into the church, where the members are kept in touch with it, into the Sunday-school where the little ones are taught early to love it and into foreign lands to be the stepping stone which must be essential in lifting those lying in darkness higher,—to think that not many seeds of good have been planted and are todav being nourished in the rich soil of the Bible, to blossom abundantly in time for the glory of his kingdom on earth.

The prayer meeting is quite a problem in some churches. Here is a suggestion by the Rev. H. W. Pope of the Northfield Extension Movement: "The ideal meeting is cheerful, social, and hearty. Have a bright carpet on the floor, appropriate pictures on the wall, flowers on the table, and the room seated with chairs. Make it look as little like a church and as much like a home as possible. Lay off hats, wraps and overshoes. Let the whole atmosphere of the service be bright, breezy and cheerful." Mr. Pope says further: "Into this 'rest for the weary' come with your thanksgiving and rejoicing. Make the welkin ring with song. Let the most spiritual members lead in prayer until a strong devotional atmosphere has been created, which will make it easy for any one to confess Christ. Be simple, and above all, sincere, especially in prayer. Remember the Quaker who was to share the room of another at a convention. After they had knelt and prayed, the Quaker took his hat and prepared to depart. 'Hold on,' said the other,' 'I thought you were going to spend the night with me?' 'I was,' said the Quaker, 'but since I heard you pray, I have changed my mind. If you are the kind of a man you said you were in your prayer, I am afraid to sleep with you.' Be cheerful! Paul had his discouragements, but he kept them to himself. Cultivate the habit of handshaking, and do not wait for an introduction."

A book which purports to be made up of a series of letters by a Chinaman in the United States to a relative in China has been published. After giving a sketch of the religion of the people of this country, criticising and ridiculing it to considerable extent the book contains the following statement: "The religion of the Americans, as diffuse as it is, is one of the most remarkable factors you meet in that country. Despite its peculiar phases, you can not fail to appreciate a people who make such stupendous attempts to crush out evil and raise the morals of the masses. We may differ from them. We may resent their assumption that we are pagans and heathen; but this colossal series of movements, under the banner of the cross, is one of the marvels of the world. Surely it is disinterested. It comes from the heart. I wish the Americans knew more of Confucius and his code of morals; they would then see that we are not so 'pagan' as they suppose."

The Review of Reviews for October contains an excellent article by the Rev. Dr. Arthur J. Brown, secretary of the Presbyterian board of foreign missions, on "The Opened World." Dr. Brown says: "The tides of modern life are surging into the most distant lands. All barriers between nations are crumbling. The races are being drawn together by the mighty cords of common knowledge and common interest Each nation influences to a greater or less degree all the others and is in turn influenced by them. No man knoweth what the final outcome will be, but it is clear that we are on the threshhold of a stupendous movement which may affect the future of the whole human race."

Busy World Notes.

An effort is being made by the postoffice department to secure two-cent letter postage between the United States and European countries. It is something which ought to be. It would result in bringing the nations into a greater spirit of unit.

Perhaps the largest salary received in this country is that of S. C. Dodd, who is the general solicitor for the Standard Oil Company. It is said that President McCall of the New York Life Insurance Company receives $150,000. At least three railroad presidents receive $75,000—Hill, Cassatt and Loree. But Loree, we notice just as we write these words and glance at a daily paper, has resigned from the Rock Island. It is not smooth sailing always even for a $75,000 man.

It would not be possible to find a more interesting and valuable monthly for October than the Review of Reviews. Reference is made in our Religious World columns to an article by the Rev. Dr. Arthur J. Brown. Others of high value relate to Japan and Russia and China. There is account of an interview with General Booth. The strikes of the year and the present industrial situation are considered. Among the recent gatherings of which account is given are the bankers' convention in New York and the gathering of the geographers in America. The man who cannot take both had better let the daily paper go and read this monthly Review.

An Indiana man has invented a device for taking on and throwing off mail sacks on the fast trains. The present plan is a very destructive one, costing the government several thousand dollars a year in way of repairs. It is said concerning the new invention that "so perfect is the mechanism that after the mail clerk sets a spring and deposits a mail sack to be thrown off, he can go about his work with the assurance that the receiving sack will be cast upon his table and the outgoing one thrown into a box and locked." It will be found a very desirable and valuable invention, especially so at night. Mail thrown off at night will need no attention until the man who carries it to the postoffice comes for it in the morning.

Mr. Lee S. Bernheim of Louisville, Kentucky, has severed his connection with the management of a whisky distilling company and intends to devote himself to the study of sociology in order that he may, if possible, improve the conditions of his fellows. It is said that he is a man of wealth and can without sacrifice of any interests so devote himself. He is quoted as having said: "Grafting is rampant, and it is becoming recognized that the depths of poverty in which so

many worthy people struggle hopelessly is largely the result of injustice and unnecessary inequality of opportunity. What to do or how to do it I cannot say, but first, I think, must come an honest recognition of these facts. I hope I can in a small way help to direct the attention of some few fair-minded men to this difference between things as they are, and as they are thought to be, and when I have studied the questions and become proficient in law, perhaps I may be able to hasten the alleviation. Who knows?"

A favorite berry is the strawberry. Some one has said: "God might have made a better berry than the strawberry, but he hasn't." The Lancet, a well-known medical journal, gives the following analysis of the average composition of the strawberry: "Water, 89.500 per cent; soluble salts (including free acid) 1.146 per cent; lime and iron salts, 0.137 per cent; proteid, 0.800 per cent; sugar, 5.800 per cent; oily matter, 0.154 per cent; celluose and seeds, 2.463 per cent. Next to water the chief constituents are free acid (with acid salts), sugar and fibre. The total acidity calculated as tartaric acid amounted to 0.822 per cent. A strawberry contains a greater proportion of water than does milk, which on the face of it may seem odd, since the strawberry appears to be solid as compared with milk. As to nutritive value the strawberry can count for little unless we regard the sugar, which amounts to one-half the total solid matter, as valuable in this respect. This sugar, it may be remarked, however, is fruit sugar, or laevulose, which is more easily assimilated by patients suffering from diabetes than are other sugars, so that strawberries on this account are frequently allowed to sufferers from mild types of that disease without any harm ensuing. On the whole, however, the strawberry is consumed rather for the sake of its moisture, sweetness and flavor than for any value it may possess as a food, and according to analysis this value is small. The salts are doubtless slightly laxative, while the indigestible seeds and the fibre, when consumed in large quantities, are calculated to increase peristalsis and thus to be serviceable in sluggish action of the bowels. The mineral salts of the strawberry contain quite a large proportion of potassium, phosphoric acid and iron, so that the view that an abundant diet of strawberries may have the effect of a tonic is not without reasonable basis. The coloring matter of the strawberry is very soluble both in water and alcohol, the solution giving a characteristic absorption spectrum, a dark band occurring in the green. The coloring matter contains iron in an organic form. Tannic acid has little or no action on the strawberry, so that the 'strawberry tea' is justifiable dietetically. The strawberry is remarkably soluble in alkaline solutions such as may be taken to represent the alkaline digestive juices of the intestine. In fact, practically the whole of the fruit is easily and rapidly soluble in weak alkali, excepting, of course, the seeds, which, moreover, are rejected by the organism. The oil extracted from the strawberry has a most attractive flavor and its amount, calculated on the dried fruit, is not inconsiderable. The unripe or unsound strawberry shows a much higher proportion of acid than does the sound fruit, a fact which amply accounts for the consumption of unsound fruit giving rise to diarrhoea and colic."

The Lord does not save men merely to get them to heaven. He saves them to bless them and make them a blessing to others.

Acorns From Three Oaks.

Aloha.

A Historic Meeting.

Only an important meeting in San Jose kept Aloha from joining in the welcome given Bystander at the Monday Club, in San Francisco. In San Jose the Indian Rights Association and the Pastor's Union united in giving a farewell to Rev. H. C. Meredith, of the Methodist Episcopal Church, South, who, after four years of acceptable service in his own church, and fellowship with other denominations, goes to live in Lakeport, Lake county, where live many of the California Indians, and where he feels he can be of great use to them as a personal friend and independent missionary. Mrs. Edwards, daughter of Judge Haven, president of the Indian Rights Association of Northern California, addressed the pastors' meeting, giving instances of injustice to our red brethren which made our hearts burn. From yet greater familiarity with them Brother Meredith added yet other instances which brought the blush of shame to our cheeks that white men could do such things. Think, pastors and brethren, of a band of Indians in great Northern California so pushed for room to dwell in that no place is left but for them to camp in a graveyard, where their well is sunk among the bones of their ancestors. With Attorney Kelsey, who has seen Indian service, Brother Meredith has been a moving spirit of the Indian Rights Association, while elect women, led by Mrs. Edwards, have been the hearts. Be getting ready, brethren to welcome this good woman to some privileged minutes in our association, for you all want to know the facts of the Indians' condition and help remove the shame of them. The studies of Indian affairs in Northern California prove that there nowhere exist in the United States sorrier human conditions. The spirit of the San Jose pastors' meeting, as evinced by sincere words and earnest written resolutions, gives hope that the few missions already established will be supplemented by others until every Indian shall hear the call that bids him rise up and be a man. It is no purpose of the Indian association to establish churches of any one faith; merely, to explore the land and exploit the case, trusting, as has already been done by both the Methodist and Presbyterian churches, that where duty and opportunity are shown the ready hand of help will follow. Understand, please, brethren of the dear Pilgrim faith, that Rev. H. C. Meredith bears the credentials of the San Jose Pastors' Union. Help him, frontier lawyer, if he seeks justice for an Indian on a land claim; open your heart, sister, if he asks to put in your home as help some tempted Indian girl whose home has been spoiled by the ruthless whiskey fiend. Shame that California counties and towns should collect twenty-five dollars State money for Indian children and then turn them away from the education which is their right as native sons and daughters.

This acorn would grow as long as a tree limb were I to recite all the wrongs of the Indian. Henceforth, Santa Clara need not so much boast of its climate and its fruit as that it grew from the garden of good women's hearts, an association which, with God's blessing and the co-operation of good men, may redeem Northern California from the shame of robbing men "because they were red."

1904 Association What We Make It.

Third church alone will not make it. The program committee have spent long hours and have done their part amid difficulties. Let us thank them and make good use of the trellis they have built for the flowers of our aspiration and our prayers. Let us bear as lightly as possible upon their hospitality in the entertaining church. Let "plain living and high thinking" be our standard. Let us begin on a plane of high fellowship and climb higher. Especially let us, who are ministers, magnify "Layman's Day" and induce as many laymen as we can to attend. When they get there let us watch as assiduously to have them take part, as we do, to lead a young convert in his first prayer meetings. What a host of burdens we shall carry. May every needy church have as rich fellowship as has greeted and gladdened Palo Alto. Alameda is building where the beloved Scudder labored. Let us adorn its walls, too, with gracious symbols and the clinging tendrils of a sincere fraternal love. The program is not at hand, but my prophetic soul witnesses that we are to have many calls to get close to our Master. If we do that we shall get close to each other. We cannot get to Grinville or Des Moines save by our delegates. But many of us may help to make San Francisco in 1904 memorable.

The Bystander.

Catching an Atlantic Liner.

The Bystander pens these notes on the U. S. M. S. St. Paul, one of the floating hotels of the Atlantic. Every cabin and berth is filled, and every morning we may read the important news of the world. We keep up conversation with the Umbria, which has been racing with us from Southampton. But last night one of our engines broke, and the St. Paul is like a bird with a broken wing. No matter how pleasant the voyage or how delightful the company, everybody likes to get home, if possible, on time. However, the Umbria has disappeared and wins the race across three thousand miles of tumbling angry waters. Last night these ships talked to each other, not by the Marconi system, but by colored fire, which flashed along the vast spaces of the sea, speaking in a tongue known only to mariners, and

"Like ships that pass in the night,
And speak each other in passing."

He caught the steamer train for Southampton with just two minutes to spare. For once he was grateful for the English way of handling luggage and for porters ready to seize what one has and throw it into the baggage van. Never again does the Bystander wish to drive in a hackney carriage down by the Convent Garden Market, across the blockaded strand and over Waterloo Bridge, with the probability facing him of missing a steamer bound for his native land. Paul Revere in his famous ride was probably not quite so agitated. But when one travels in London he must take into account that the stream of traffic is great and at 10 o'clock in the morning congested and difficult to control. But he didn't miss the steamer and what is the use crying about milk that might have been spilled.

When Charles Dickens crossed the Atlantic he had a violent time on a steamer of 1,200 tons. Could he cross on a 13,000 ton, or better a 23,000 ton steamer, he would not suffer all the agonies of sea-sickness. However, when people, notably women, embark with the sincere belief that sea-sickness will follow, they are never quite disappointed. No steamer is proof against the terrors of this ever restless sea, which now and then sweeps the decks of the greatest steamships. And what immense palaces they are! The Baltic carries, all told, 3,000 souls.

Some Impressions.

The Bystander returns home with a better idea of America than he had before. Perhaps the word "clearer" best expresses it. One does get a point of view of his own country by being abroad. He sees its materialism and uncultivated, uneducated wealth. Europe is filled with Americans, who having found riches are enjoying the luxury of travel. You will find them on the steamers in the smoking rooms gambling on the ship's run, talking about oil and steel and twenty-story buildings and cars and the push of Americans. They have weighed the old world in the balances and found it wanting. They have looked over the Times and Telegraph and found little information about prize fights, murders, scandals and terrible happenings and they have thrown them to one side and wished for an American paper with the head lines an inch or two long. They do not know that the man who writes the editorials in the Telegraph receives $20,000 a year for saying something worth while in English as beautiful as that of Addison. No man can get much out of foreign travel who measures the nation in which he travels by the American business standard. Another thing, confessedly we Americans do a great deal of unnecessary talking about our country. Therefore we have established a reputation. We are the people of the big things. Would that the time might come when we may boast of the good things rather than the large. Let others talk for us. It isn't gracious to blow our own horns. No other nation does it with such emphasis.

The Bystander has been impressed more than ever with the necessity of cultivating an international patriotism. A world power should have a world patriotism, not provincial, but cosmopolitan. England and America are one. The English Bible is the Bible of America. The God of one is the God of the other. There is no such thing as an English Christ. "One is your master and all ye are brethren." England and America are the moral police of the globe and must stand together for the common good.

The Bystander has likewise been impressed by the home life in England. It is true that there is less freedom and spontaneity in the English than in the American home. The London boy is not as interesting in the home as he is in the street. He is almost too proper when his parents are about. The family altar has not disappeared as in America, and right here is the strength of the churches. But it is a unique life, this home life. A man may think nothing of enjoying his scotch and soda, but he never forgets his devotions. The members of the family shake hands when they retire at night as going on a long journey, and upon meeting in the morning go through the same formality. The English home is the best institution in the empire. It is as solid as the furniture.

But the Bystander turns his face toward Fire Island and New York Harbor. Dear land of freedom. The steerage passengers—poor fellows—are gazing intently out over the waters to catch sight of the land of free-

dom. Over the sparkling waters they see visions of home and happiness. May they return not in steerage, but as captains of industry. The ambition which wells up like a spring in these peasants hearts is caused by the greatest thing in America, opportunity and democracy, but there! The Bystander finds that beneath all his criticisms of other Americans, he too is one, and with this conviction lays down his pen and takes up his baggage (it is luggage in England) and begins his journey across the globe's grandest continent to San Francisco, California.

THE CONVERSION AND WORK OF A PROMINENT HINDOO.

An Interesting Review and Discussion in London Papers.

The London Times of recent date contained an article by Lord Radstock, which discussed the prospects of Christianity in India. Among the favorable features of the outlook he places the testimony of Swami Dharmananda, a Hindoo of great learning and high birth—so high that Brahmins are said to take a low place before him. This man of such prominence, after many years' study of Hindooism, Mohammedanism and Christianity has declared for Christianity and is now preaching among the high-caste Hindoos.

The London Spectator for September 10th stated that through the kindness of Lord Radstock two lectures by the Swami had come into its possession, and it reviewed them as follows:

They are exceedingly interesting, as setting forth a Christianity which, though evidently very real, is not precisely like that of any branch of the Western Church. The writer gives us a picture of our Lord which, though he believes he has taken it straight from the New Testament is not exactly like our Western picture, dwelling on many points which we slur over, and slurring over points upon which we dwell,—illustrating, in short, the fact that no man can see any ideal save through the mists of his own temperament, and no race can conceive of any perfection unless it bears some likeness to itself. "I stand before you today," he tells his audience, "as a Hindoo, and a Hindoo of the Hindoos, and to speak as a Hindoo on Christ and his Christianity, and to speak from a Hindoo point of view." He was, and is, he continues, a believer in the "Yoga" philosophy, but "the more I have tried to comprehend Christ and him crucified, the further I have been drawn into the circle of his most astonished admirers." If they ask him for his definition of "Yoga," he is prepared to give it. Yoga "is a discipline whereby the powers in man are to be so trained that they will attain their utmost development, and will realize and respond to the subtlest and minutest influences which bear on him from outside."

The Theory of Yoga.

The theory of Yoga is "that the soul, the animating cause of everything, is divine, and indivisible with the Supreme Spirit. Its powers are great and wonderful," and comprehend even the voluntary laying down and taking up of life. It is, he says, "an unassailable fact that Yogis can die as many times as they like. Death is under their control." Christ, he declares, was "a Yogi of Yogis." The ascetic element in Christianity he seems to us to greatly exaggerate, dwelling upon Christ's forty days' abstinence in the wilderness, his commandment to avoid sensuality even in thought, his voluntary poverty, and his frequent retirements for private prayer. "He sat on a sunlit eminence of peace and purity, unblinded by the creeping mists that dim men's vision, untroubled by the paltry influences that disturb their life," he declares; and again, we hear, "the wildness and silence of indifferent nature appeared at such times to offer a delightful refuge from the noise, the meanness, and the malignity of men." For all that, he did not live wholly apart, but was "a man with men—a man of higher principles of life than material sustenance—a man of higher existence than that of his material frame. This Yogi was born to do good, he lived to do good and he died on the ever-glorious Cross of Calvary, as the highest embodiment of goodness and righteousness." The incident of the coming of the Magi takes hold upon his imagination, as it did upon the European imagination in the Middle Ages. "From India, Arabia, Persia and China astronomers and astrologers went to worship him and declared him to be an avatar. The question of who this matchless man might be resounded from one end of Asia to the other. Some said, 'He is a prophet;' other said, like Pilate, 'He is a King;' the centurion said, 'He is a righteous man;' the people said, 'He is chosen of God;' the women said, 'God has visited his people;' but the Yogi said, 'I am the son of the living God, I and the Father are one.' behold this wonderful Yogi of Judea!" The Christianity Swami Dharmananda teaches is wholly mystic. His audience, though not Christian, is also mystic. "We believe in miracles and the powers of asceticism," he says, as though he stated propositions beyond the reach of sane contradiction. "There is no living soul," he declares with equal assurance, "that does not aspire to know God and his relation to his creatures." He has, he assures us, "seen Christ;" but he does not describe his vision. Christ, he asserts, has "visited India," coming "through the great trade routes;" but whether he means in the flesh or in the spirit it is difficult to say. Ethical Christianity he thus epitomises: "The life of Christ was an incarnation of friendship." "Goodwill to men" is the keynote of the gospel.

The Chief Difficulty a Practical One.

Supernaturalism presents no difficulty to the oriental. Our lecturer's chief difficulty is a practical one. What is the effect of Christianity, he asks, upon the nominal followers of Christ, upon the average European and the average native convert? The answer is sad. To take the European case first. He blames us both with justice and injustice. He shows that he cannot understand us. His condemnation is so naive and so devoid of spite or bitterness that we cannot resent it, and we feel we could never explain to him our point of view. Our meat-eating, sport-loving tendencies revolt him, and while he declares that he has seen, especially in Europe, men of the highest moral type, we seem to him as a whole to be a violent and brutal crowd. Our superabundant energy, at its best, does not attract him; at its worst, he finds it abhorrent. Our love of money and our hot pursuit of amusement shock him. "It is true," he says, "that the Christians are the most fighting and war-loving nations in the modern world," but he presses upon his hearers the fact that Christ "never encouraged a single fight or a single war or a single duel." "Imperialism is the fashion of the European rulers. Divide et impera is their motto, and kill and eat is their principle." Again, he pauses to plead for the Christ who came not to destroy but to give life. If only Hindoos would read the sacred books of Christianity, and not regard the example

of Christians, he is sure they would be convinced. "My friends," he cries, "do not weigh Christianity by false weights; do not judge Christianity by concocted evidence; pray do not judge a great and ancient religion by prejudices and superstitions of ages or sententious errors, or by the behavior of its adherents." On converts of his own color he is not one whit less hard. Well-intentioned Europeans have, in his opinion, made the mistake of trying to convert the lowest of the people instead of turning their attention to the highly born, the educated and the respectable. "The converts are found among the Pariahs, the Chandals, the Chamars, the sweepers, the butchers, the butlers, and the most degraded and demoralized people, who are pests of the country, and whose touch defiles the higher-class men. These dunces, drunkards, and debauchees, and starving rogues are now counted by millions among the Christian converts in India." The Christianity of this man of ancient lineage seems strangely to fail him when questions of birth prejudice are aroused in his mind. We give his advice, however, for what it is worth. "The cause of Christianity will never prosper in India until and unless the educated and the high-class Hindoos have followed Christ and learnt to revere him and his religion. * * * In India, as in every oriental country, the people attach importance to quality and not to quantity. In India the conversion of an educated and enlightened Brahmin of a high family is counted as an event of greater significance than the conversions of ten thousand Pariahs or Charmars."

The Swami's Advice to Missionaries.

Setting aside the question of caste, his advice to missionaries is, we think, admirable. He impresses upon them again and again the necessity of making their converts "behave as good men," and the wisdom of not baptizing them till they have proved their determination to do so. He begs them to remember that they "stand up to preach Christ, and not to impeach other religions." In this matter he sets an example. Take these words, spoken to Hindoos and Mohammedans:—"Why should you wonder to hear that the Bible is the word of God, the divine message of the ideal Jewish Yogi (Christ)? Have you monopolized God that God should not be the God of any nation other than the Hindoos and the Mohommedans? Why should it be considered improbable that God, in his divine mercy, should have also spoken to the Jewish Israelites? Does God speak only to one nation and for one season only? If the Koran is the voice of God and not a downright forgery, if the Hindoo sastras are the words of the Almighty Father in heaven * * * then why should the Bible not be counted a message from God?"

The Ultimate Conversion of India.

The best hope of the ultimate conversion of India lies, according to Swami Dharmananda, in the rise of an independent Indian Church. Such a church, should it ever become a power, may throw many side-lights on the gospel for its Western sisters. Christianity as it is held—in practice—by the laity of all the churches is encased in a shell of Western common sense. That shell has preserved it from many forms of exaggeration, and consequent decay, but it may be doubted if it has not at times shrouded its intrinsic spirituality. In the atmosphere of Asia this covering would be quickly dissolved, and the disembodied spirit of Christianity might, Swami Dharmananda's lectures lead one to fear, come into contaminating contact with that of less inspired religions; but looking at it from the standpoint of European Christendom, we cannot but think that certain sources of spiritual force might be revealed in the process, at whose power we can at present only guess.

Lord Radstock Concerning Christianity in India.

Our extract from the Spectator ends with the foregoing paragraph. In the same paper for Sept. 17th there was a communication from Lord Radstock to the editor entitled "Christianity in India," which we give here:

Sir:—Your most interesting article on "Christian Mysticism in India" in last week's Spectator raises questions of far-reaching import, not merely as to the principles on which Christian missions should be carried on in India, but also reminds us how the person of our Lord, who is the Alpha and Omega, and "in whom dwelleth all the fulness of the Godhead bodily," may be obscured by the contentions of ecclesiastics and theologians, and so faith in a self-made orthodoxy take the place of reverent faith in God.

As I have the pleasure of personal acquaintance with the Swami Dharmananda, and am in correspondence with him, I may add some details which I think will arouse a widespread interest in him, and in the very great movement going on in educated India, to whom he bears witness that "Jesus is the Son of God." This testimony is all the more remarkable as coming from a man who only six months ago made his first public profession of faith in our Lord Jesus Christ, and therefore has not had the experience of men which would enable him to present his own deep convictions in a way which would be less liable to misapprehension.

It must be kept in mind that in speaking of Yoga he was speaking to a Hindoo audience, whose highest idea of the supernatural life was the Yogi life, and therefore, in speaking of our Lord as the perfect "Son of Man," he would naturally use terms which would convey to them that he was the realization of the highest ideal. But I do not think his desire is to preach an Indian mystic Christianity any more than Paul, when addressing a Pharisee audience, and saying "I am a Pharisee," meant to preach Pharisaism.

In Calcutta last March he said in my presence, with deep conviction: "If any man be in Christ he is a new creature; old things are passed away, all things are become new." His burning desire is to show that Christ is the realization of oriental religious aspirations. He quotes from the Vedas (in p. 19): "There is no remission of sins without the atonement," and from the Taitiriya Brahmana: "Atonement taketh away sins." From the Rigveda, that "the Prajapati sacrificed himself for the sins of the world;" and that Sayanacharia, the commentator in the Rigveda, writes that "Prajapati is the Savior, and he alone can give salvation." From the Aiteriya Brahmana he quotes: "This sinful world can only be crossed over by the 'Ship of the Word.'" From the Vedanta: "The word is God." Then the Swami quotes John i: 1. From the Rigveda: "He (God) made himself a man, and assumed the form of a man." Again, in the Hindoo Sastras: "He died and his death overcame death." The Swami then quotes Hebrews ii: 14: "That through death he might destroy him that had the power of death." On p. 13, for the Jews, he says: "The other day I proved to you that Jesus was the Son of God, the coming Messiah of the Jews." For the Sikhs he points out that in the Grantha he (Jesus Christ) is

twice mentioned as the great Eesha (Christ) of Christianity, and once as identified with Har (Hari) God. For the Mohommedans he points out that half the Koran is taken from the Bible, and that in the Rowgat-as-Safa, which is to Mahommedans what the Talmud is to the Jews, it is said: "He was not a man, he was with God, and from God he came forth." To the Parsis he says that what is wanted is not the external fire, but the fire which purifies the heart. In a word, that Christ is the answer to all aspirations.

Without unduly trespassing on your space I could not give an idea of the fervency and brilliancy of his personal testimony to Christ. His second lecture on the Bible is equally remarkable. I quote only two or three passages. He says: "It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. The Bible is the same yesterday, today and forever. This book is filled with sanctifying power to my own soul. To you it may be a book for the exercise of dialetic skill—to me it is the Word of God."

I am quite aware that, very naturally, some missionaries and others may be afraid to receive him on account of his Yogi teaching, and thus there might be a schism, as there has been, alas! so often in christendom. But I would very humbly point out that, as he "confesses with his mouth the Lord Jesus, and believes in his heart that God hath raised him from the dead, he will be saved," and that he, like the Eunuch, who believed "that Jesus is the Son of God," has a right to be received into the church of God and its fellowship. Not even in the Nicene Creed, or the Apostles' Creed, which, according to the Lambeth conference, was to be the baptismal symbol, was faith in certain ecclesiastical limitations or theological definitions outside those creeds required as a preliminary condition to being received into the church.

I would venture to say that his unhesitating adhesion to the "Inspired Word of God" is a better guarantee of his attitude God-ward than any acceptance of formularies, which in England do not seem much to bind their professed adherents, either within or without the established church.

I earnestly hope and believe that many of your readers will join with me in the desire that this Yogi and Sanyassi, who for Christ's sake is leaving his family and friends, the two thousand high-caste disciples who reverenced him, and the association of very many centuries, will not be cold-shouldered by any Christian "because he followeth not us;" but that those who believe in "the forgiveness of sins" will equally enter into "the communion of saints," and thus witness that they are "all one in Christ Jesus," that the world may believe that "the Father hath sent" him.

I am, Sir, etc., Radstock.

"THE YOGI AND HIS MESSAGE."

By Swami Dharmananda Mahavarati.

[The caption of this article forms the title of a little book published recently in Calcutta, India, by him whose name appears in this connection. We find in the London Christian the extracts which make up this article. We have read them with such interest that we believe our readers generally will be grateful for their appearance in our columns. They should be read in connection with the preceding article, which is entitled "The Conversion and Work of a Prominent Hindoo." The Swami's statement of doctrine is not according to that of more advanced Christians, but he gives a remarkable testimony for Christ, and his words are certainly the harbinger of better things for India. —Editor.]

About two thousand years ago there flourished in the land of Judea and among God's own blessed and chosen people, a remarkable Yogi and striking ascetic, "from whose two eyes," to quote the words of St. Jerome, flashed a flame of fire and starry brightness, and the majesty of the Godhead shone in his face." In his earthly features shone so many charms, so much beauty, and such fulness of mingled majesty and tenderness, that "amazement" is the expression most frequently used by his biographers (evangelists) to express the effect produced by his presence alike upon his enemies and his friends. Indeed, "He was fairer than the children of men" (Psa. xlv: 2, 3). This remarkable Yogi was so indifferent to everything material, and was so much unvexed with all the cares of pecuniary gain, that he said of himself: "The foxes have their holes and the birds of the heaven have their nests, but the Son of Man hath not where to lay his head." * * *

Many ancient and accepted traditions verify the assertion that this ideal Jewish Yogi was one of the handsomest young men that Asia has ever produced. His form enshrined an eternal divinity and an infinite holiness, his mind was a sacrament of goodness, his conscience was stainless, his spirit was full of harmony, his life was purely noble, his personal majesty was that of a prophet and a priest; and all the facts of his life speak convincingly of that strength, and endurance, and dignity, and electric influence, which none can exercise without a large share of human no less than spiritual gifts. He was a wonderful Yogi; Jerusalem saluted him with triumphal shouts as its king; women ministered to him with deep emotion; men and women followed him at his mere word; a single look of his broke the hearts of hardened sinners into an agony of repentance; devils became dumb and harmless at his command; dead men were raised and lepers cured by his mandate; blind men received sight from his touch; winds obeyed his voice; sinners were saved by his word; and even his savage enemies shrank and fell prostrate before him at the moment of their most infuriated wrath. Behold! this ideal Yogi of Judea!

The works and words, the deeds and doings, of this remarkable Yogi, were those of a patriot, philanthropist, reformer, teacher, prophet, preacher, priest, physician, martyr, divine messenger, and supernatural being. This ascetic never pretended to philosophy, nor did he claim to be a scholar of science or of any other obstruse branch of human knowledge; but with his charming eloquence, sublime thoughts, words of life, noble sentiments, holy emotions, sacred views, unequalled self-abnegation, unambitious self-humiliation, knowledge of things divine, and exceedingly holy conduct and character, and by his hearty sympathy for sinning and suffering humanity, he became the observed of all observers, and the "whole world ran mad after him." His voice at time was thundering, indeed; but that thundering voice could be more melodious than that of Orpheus. As regards his spiritual teaching and preaching, it will suffice for the present to say that even his most mischievous calumniators and his most stony-hearted enemies exclaimed with astonishmen, "No man ever spake like this man," "He speaks not like a Scribe, but like one who has authority."

As regards his philanthropic deeds and doings, his foes and friends alike remarked that "He has done everything well." In connection with the most marvelous miracles that he wrought, the people said, "No man had ever done what he has done;" "No man can do all this, unless God be with him." His followers said, "What a wonderful man is this! Lo! even the winds and the sea obey him." King Herod asked with surprise, "John have I beheaded, but who is this?" His greatest antagonists could but confess it openly, "the whole world has gone after him." The whole beauty of his life lies in the goodness of his conscience and in self-renunciation of the man himself. Behold the ideal Yogi of Judea!

The death of the Jewish Yogi on the ever-glorious cross of Calvary was as wonderful as his divine birth in the inn of Bethlehem of Judea. His death is the central point of the world's history. Raphael fails to paint the scene; the thrilling eloquence of Demosthenes cannot convey an exact idea of this unprecedented death. Orpheus cannot sing the complete glory of his crucifixion and compares incomparably greater than those of angels would still be utterly inadequate to describe the glory of the Yogi's death. His was a death, to the complete glory and description of which no man dares rush in, for no angels dare to handle it. The whole of callous Asia, which had remained hitherto indifferent to the tocsin of destruction that was reverberating throughout the length and breadth of the continent, rose from the slumber of their spiritual lethargy and asked, "Who is this man?" Arabia and Alexandria, Turkestan and Tartary, Palestine and Parthia, Persia and Phrygia, asked with impatience, "Who is this wonderful young man?"

The Greeks and the Romans brought their highly-trained intelligence to bear upon the question, who this matchless man might be. Princes and peasants stood thunderstruck; heroes and warriors yielded to his words; philosophers and scientists became bewildered; devils and demons trembled at his command; high seas and stormy winds obeyed him promptly; dead bodies came out of their grave filled with new life; logicians and lawyers were arrested by his preaching; pundits and physicians dwindled to insignificance before his heaven-born eloquence; sooth-sayers and sorcerers threw away their valuable books before him; the Magi and the magicians ceased to foretell, and the Rabbis and the high priests hid their faces in shame in his presence. From India, Arabia, Persia, and China astronomers and astrologers went to worship him, and declared him to be an avatar. The question of who this matchless man might be, resounded from one end of Asia to the other. Some said, "He is a prophet;" others said, like Pilate, "He is a king;" the centurion said, "He is chosen of God;" the women said, "God has visited his people." But the Yogi said, "I am the Son of the living God; I and the Father are one." Behold this wonderful Yogi of Judea!

THE SAN FRANCISCO MINISTERS' MEETING.

Monday, October 9th.

Rev. Wm. Rader, in returning from London—that great city of great churches and greater preachers—brought with him some very interesting and helpful impressions, to which a well-attended meeting listened with manifest interest.

That was something of an innovation when Colonel Morse of the Presidio was introduced and spoke earnestly of the need of better facilities for Protestant religious services for the men in his command. He has fitted up a chapel for this purpose and invites the various denominations to co-operate in maintaining regular services.

Our brother, Stephen Wood, whose quiet, helpful ministration in Y. M. C. A. work at the Presidio and in his "bachelor's hall" for young men causes us to rejoice, also spoke concerning the need of such service for the soldier.

Dr. Adams, Rev. Mr. Speers and Rev. E. L. Walz were appointed as a committee to form some plan enabling us to co-operate in this good work.

Scribe.

SPARKS FROM THE ANVIL.

By Dr. Johns D. Parker.

In modern times there has been invented a process with prepared paper for manifold impressions, so that the pencil only passes over the paper once to make several impressions. In a similar way we live but one life on the earth, but many lives are affected by our living. The phrase "manifold impressions" has a wider significance than is sometimes given to it.

* * *

Christ says: "There is nothing from without a man entering him can defile him." There is a radical difference between what a good farmer called "inside and outside righteousness." Some people have "the form of godliness, but deny the power thereof." A deacon in a church saw his pastor blacking his shoes, as all ministers perform their toilet on Sunday morning. The deacon would not go to church that Sunday but stayed at home and put his feet up over the top of a chair and read the secular newspaper all day. This same deacon would keep a bottle of whisky in a side room of his store so young men could come in slyly and take a drink, so he could get their trade. The Pharisees were very exacting and punctillious in obeying the requirements of the moral law. They would not kill a flea on the Sabbath unless it was biting them. Gamaliel let his beast of burden die in the mire into which it had fallen on the Sabbath, because he would not take off its load. Christ said they "made clean the outside of the cup and of the platter, but within they were full of extortion and excess." A rich man may build a palace, but unless there is love within it is not a home. The furniture may be elegant, the carpets may be oriental, the walls may be hung with the paintings of the masters, the fare may be sumptuous, and the servants may be multitudinous, but unless there is love within, it is not a home. A man may observe every requirement of the moral law and still his heart be far from Christ. The letter and the spirit of the law sometimes seem to be opposed to each other. When a tramp struck a farmer, the farmer turned the other cheek and then gave the tramp a sound thrashing.

* * *

Love is such an important word that it is worth while for Christians to study it carefully. In the Greek there are two words that express love; one word expresses earthly affection and the other word expresses heavenly love. When Christ said, "Simon, son of Jonas, lovest thou me?" he used the lower word once and the higher word twice, but Peter used the lower word all three times. Peter seems to have remembered his denial and tears and did not like assuming any special

amount of love. In the last analysis of course there is only one love. The outgoing of the affection is the same in all cases psychologically, but theologians make two kinds of love, benevolent love and complacent love, because the conditions are different. This may be illustrated as follows: A man is desirous of buying a farm. He sees a well cultivated farm and falls in love with it and buys it. That illustrates complacent love, and is the kind of love that God has for the Christian. Another man is looking for a farm. He sees a piece of land in its native condition covered with forests and full of stones and grubs. Still the soil is deep and rich and he sees great possibilities in it, so he falls in love with it and buys it. All it needs is to be cleared up, and it makes a good farm. That is the love that God has for the sinner. It is called benevolent love. Now there is another man who is looking for a farm and he sees a piece of land that has a bed of rock lying just under the soil. He could blast out this rock and make new soil, but it would cost more than it would come to. He does not fall in love with that piece of land or buy it. This illustrates God's feelings towards an incorrigible sinner. Theologians think that omnipotence could save every sinner, but it would cost more than it would come to. There is a limit even to God's love. When men "trample on the Son of God and put him to an open shame" divine love even becomes exhausted. We hear of the "wrath of the Lamb." No wise farmer would sow seed on a rock and God is certainly as wise as a farmer. God does not cease to be omnipotent, but wisdom comes in to limit his action. A doting farmer who carries his son on his back until he is twenty-one years of age would find when he put his son down that he could not walk.

THE REVIVAL WE NEED.

Rev. George E. Soper, D.D.

The real pith of the Old Testament is not the legal or ritual, but the prophetic and spiritual. The kingdom of heaven heralded by John the Baptist, proclaimed by the teachings and exemplified by the life of Jesus, is the direct fruitage of this central truth of the Old Testament.

It is an age when materialistic philosophies are most presumptuous and the commercial spirit must predominate we are realizing most powerfully that the spiritual is the ideal and the eternal the real. New light is breaking forth in our age. New aspects of old truth are giving new joy and inspiration and courage for new conquests.

And yet there is a strange lack of positive convictions and of aggressive purpose in the Christian church as a whole. The church is like a ship that has just passed through a terriffic storm which has swept away all its rigging. She no longer cuts the waves like a well set vessel on its course toward a definite harbor. There are those who make labored attempts to maintain the old standards and appear positive and dignified, but their very parade of assurance awakens suspicion that at heart they are in doubt and fear. The age through which we have passed has shaken the faith of many men who are over forty years of age to the very foundations. Some of them have been left numb and almost paralytic, but with a grim determination to hold on to what is left. But just how much is actually left to them they are not certain. There are some who have not recovered from the fright and shock received; they are bewildered and feeling their way. They have no rest of mind, no joy of heart and no definiteness of purpose. There are others who have been taking an account of stock. They are glad that they did not go down in the wreck. To their surprise they find that they have left to them all that was vital in their early faith. What remains they feel humbly but reasonably certain about.

In the meantime the world outside has grown somewhat indifferent to the church. The man on the street and in the market has learned that he can get on without the church. He has patched up a religion of his own with which he is trying to satisfy himself. Some of his efforts are so crude and pathetic as to awaken pity and sympathy. If Jesus were here again he would no doubt feel for them "compassion, because they are as sheep without a shepherd." But until the church comes once more into her glorious heritage of spiritual truth and feels once more her heart filled and thrilled with heavenly joy and love and purpose she will not be able to lift up her voice with strength, with apostolic conviction and gladness so that men will be forced to listen and give heed to her "good news."

The small sectarian ponds where church members have been accustomed to quench their thirst and revive their flagging zeal, have begun to run dry. Some of these peoples are running from one pond to another only to find in the end that what is left is brackish and briny. What they need is "the living brook by the way" and the "fountain of the water of life."

The young people of our churches have come to the kingdom for such a time as this. They know little of the storms of doubt and fear through which their elders have passed. They cannot understand the bitterness of the sectarian controversies which separated the churches of the "Prince of Peace" into warring factions. They have grown up naturally to love their own churches as their own families, but they see no reason why they should hate or despise their neighbors. The uppermost question in the minds of these young Christians of all the churches is, "What would Jesus say and think and do were he in my place?" There is no appeal in their minds from the correct answer. He is to then the last and supreme court of appeal. Their religion is not a theory or speculation but a conviction, a royal motive and a dominating purpose.

Our young people are in a condition which admirably fits them for leadership in a new revival of conscience, of holy war against the devils which curse and weaken the church, of joyous and intelligent service for the betterment of society. If we are expecting a revival of old forms and methods which served to hold the spiritual wine, that gladdened the heart and nerved the hand of the church in other days, we shall be disappointed. But if we are hoping and praying and waiting and working for a new manifestation of divine light and life, for our age, we shall doubtless have occasion to rejoice. A more perfect adjustment of our human wills and ways to those of the great Master will bring to us as to the men of old new joy and power for service. In such a revival the radical and the conservative will rejoice together. In the exuberance of this new joy and power from God, with which to meet our difficulties and enter into our splendid opportunities, it will be easy to go forward with a brave heart conquering and to conquer and will be hard to go back to the "good old times."

Pomona, California.

LAUNCHING A MISSIONARY.

Friday, October 7th, was an auspicious day for Seattle, witnessing, as it did, the launching of a battleship and the launching of a missionary. The launching of the "Nebraska" may have made more noise, unstopped more steam whistles, and set more bells ringing, but the launching of the missionary was the occasion of great rejoicing on the part of Plymouth and the sisterhood of churches herabout.

Plymouth is the first church in the Pacific Northwest, and the third on the Pacific Coast, to send forth as its own representative a missionary to the foreign field, the two churches preceding it in similar action being First, of San Francisco, and First, of Oakland. Months ago Plymouth reached that point in missionary interest where it wanted its own foreign missionary pastor, and sent to the American Board for one to be its representative in this capacity. No conditions were named as to who the missionary should be, only it was requested that the field of labor should be China. In course of time word came that Mr. Emery Ward Ellis and his wife were assigned as Plymouth representatives in China. The choice has proved a very happy one. For ten days Mr. and Mrs. Ellis have been in Seattle, and their stay has marked an epoch in Plymouth church. The pastor, Rev. Dr. W. H. G. Temple, assisted by a board of willing helpers, had made every preparation for the people to meet and become acquainted with Mr. and Mrs. Ellis, and, through them, to become enthused with the missionary spirit.

Rev. Emery Ward Ellis, who has chosen the missionary work for life, is a graduate of Deane College, class of '99, and of Chicago Theological Seminary, '04. He has been a student volunteer of the foreign missionary work since 1896. While in the seminary he served as acting pastor of Porter Memorial Congregational church, Chicago. By early training, by education, and by consecration, Mr. Ellis gives promise of long and efficient service in the missionary field. He was ordained to the ministry in the Plymouth church in a service, setting him apart as the missionary of that church.

Mrs. Minnie Case Ellis, his wife, who is to share in the labors and honors of this service, is a graduate of Nebraska State University, '02; has taught for four years, has studied at the Moody Institute, and has been a student volunteer for foreign missionary work since 1900. She was married to Mr. Ellis, January 4, 1904. They are to sail from San Francisco on the steamship Magnolia, October 13th. Their field of labor is to be at P'ang Chuang, in the North China Mission. They hope to reach their destination by the 10th of December.

The great battleship Nebraska that had the honor of being launched on the same day with these devoted missionaries, and whose launching has attracted the attention of the whole land and of lands beyond the seas, will go out of commission, it is likely, after a dozen years or so; but may these beloved bearers of the gospel, sped across the seas by the missionary spirit and supported in their labors by the great, strong, warm-hearted church that looks out across the broad Pacific to distant China; may these missionaries, trained and educated in Nebraska's homes and schools, and now so auspiciously launched on their life work, be kept in commission many, many years to carry light and life to benighted millions! And may scores of churches along the Pacific coast and elsewhere catch the inspiration of Plymouth's noble example, and go and do likewise!

C. R. G.

Plymouth Church, Seattle, Oct. 8, 1904.

THE GENERAL ASSOCIATION.

The General Association of California (north) will meet in the Third church, 15th St., near Mission, San Francisco, October 25-28.

Following the organization of the association reports of delegates to fraternal bodies will be heard and delegates from other bodies will be introduced.

At 4:15 p. m. the Saratoga missionary settlement will receive attention. The associational sermon will be delivered on Tuesday evening by L. D. Rathbone. The sacrament of the Lord's Supper will follow.

On Wednesday morning, as also on all other mornings, Prof. Buckham will conduct a Bible study.

The narrative of the churches will follow. The discussion of the subject Congregationalism and Evangelism will be led by Rev. A. W. Hare.

On Wednesday afternoon the missionary societies will hold their meetings, the evening being reserved for the Home Missionary rally.

On Thursday forenoon the California Home Missionary society will hold its annual business meeting and at 10 o'clock Rev. J. H. Kimball will read a paper on "Present Economic Conditions." At 11 Gilbert Dexter will speak on the "Influence of a Business Man in the Church." This theme will be continued on Thursday afternoon when G. W. Dickie will read a paper on "Religion of a Business Man." "The Prisoner's Aid Society" will be discussed by Chaplain Drahms.

Thursday evening will be occupied by two addresses. Rev. W. H. Hopkins will bring a "Message from the East," and Rev. William Rader will give "Glimpses of London Religious Life."

Friday morning reports will be heard from the visiting delegates to the National Council, and Rev. W. T. Patchell will make an address.

These are a few of the good things to be heard at our next meeting.

At the last meeting of the General Association no invitation was given by any church for the present annual gathering and the Third church was asked to open its doors, which it did. Before the pastor left for England on an extended vacation he arranged with his supply to represent him in the preparations, but the unforseen happened, leaving the church without a leader. The time of meeting was postponed, and since Mr. Rader's return things are moving and there is a spirit of hearty co-operation, not only in the Third church but in all the Congregational churches of the city. Rev. William Rader is chairman of the committee of arrangements and all communications may be addressed to him.

A series of six brief papers is to be contributed to St. Nicholas for the coming year by Dr. E. E. Walker under the title, "Until the Doctor Comes." They are "emergency talks," telling briefly and clearly what to do in case of accident or sudden illness (such as burns, sunstroke, apparent drowning, etc.) in the interval between sending for the doctor and his arrival. Dr. Walker is to describe a few simple, safe and helpful things that can be done, and a few mistakes that can be avoided.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 23.

Topic, How Can We Enlarge and Improve Our Work? Matt. xxi: 17-22; Isa. liv: 2.

The simple suggestion of such a subject as this gives energy for its solution. To ask such a question is to prepare the way for its answer. The virile progressive spirit of the kingdom pulsates in these words. The new life is a seed which forfeits its nature if it spring not up, grows not and bears no fruit. The barren fig tree is no true tree—it is a cumberer of the ground and deserves the Master's curse. No! our work should develop, enlarge, expand, increase from year to year. The exhortation of Isaiah, "Enlarge the place of thy tent, and then let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes." What a rally cry it is to ceaseless endeavor, to greater and better things! It reminds us of the stirring words of the great apostle, whose spirit was as intrepid as that of the great prophet. "Forgetting the things which are behind and stretching forward to the things which are before, I press on towards the goal unto the prize of the high calling of God in Christ Jesus." And also those other words of his to the Corinthian church, "Be ye enlarged." Before we can enlarge our work we must expand our ideals and enlarge our hearts. Our young men must see visions and our old men dream dreams. We must widen the horizon of our aspirations and come to desire growth or we never will improve. Even young people get into ruts. It is very easy to say (if we have a fairly good society and are doing tolerably good work), "We will let well enough alone." If the membership is agreeable and all work smoothly together, "Why take in new members and introduce an inharmonious element." But such we may imagine was the spirit of the barren fig tree. If it could have spoken it might have said. "I am a thrifty tree. Look at me! My branches are well formed, I have a healthy root and as for my leaves, whoever saw more fair and comely. They are all of a kind and they never ruffle each other the wrong way. Why should I desire fruit, to bear seed and thus cause other trees to grow near me with branches to jostle mine and leaves to entangle mine. I am well enough as I am." But would the fig tree have been right? Was it not that very spirit that evoked the Master's rebuke. We never shall be more than barren societies or barren Christian workers until we get the vision of enlargement and of fruitfulness. We must want to grow before we can grow.

Then we must try to expand and enlarge. God's spirit is always ready to assist us when we make an honest effort. As a rule those societies grow and enlarge that set themselves to the task. Of course there are exceptions to this as to every rule. There may be conditions wherein growth is impossible. As for instance, in an exhausted mining village or a church that is foolish enough to believe that work among young people does no good, but, even then, workers so situated may enlarge in heart, and Browning is doubtless right when he tells us in Rabbi Ben Ezra:

"What I aspired to be and was not comforts me;
A brute I might have been, but would not sink in the scale
All I could never be, all men ignored in me
This I was worth to God, whose wheel the pitcher shaped."

Such exceptions granted, our improvement depends upon our own zealous deeds. The family of Abraham would never have been enlarged into a mighty nation had he not acted upon the divine call and gone out into his great work. Horizons expand as we approach them, never as we recede nor stand still. Abraham might have been a useful man in Ur of the Chaldees all his days, but not so useful as he was in that far-away new land of Canaan. David was not only passively great, but aggressively active. He pushed the conquests of Isreal to the borders of the Euphrates and so actualized the promise made to Abraham. He felt the need of a better housing for the ark of God and of a larger place of worship for the people and he set about the work, gathered the materials and then commissioned his son Solomon to complete it. Churches are not enlarged until some one begins. Memberships are not until efforts are made to gather people in. Trying enlarges and nothing else.

An illustration of this point is seen in the successful efforts of the members of Golden Gate Union and the Civic Council in securing the required number of names to the petition for the presenting to the suffrages of the people the questio nof a higher license for the sale of intoxicating liquors in San Francisco. If the zealous president of the Union, Mr. J. W. Hatch, and others associated with him had not pushed hard for the steady enlargement of that petition by day and by night and had not constantly enlisted others in the cause and done so bravely and persistently even in the face of fire and flood the fine showing of 10,500 signatures had never been secured nor the first outpost in the great battle against rum so well taken. Such an improvement in work means an improvement in the moral tone of our city and the rescue of its good name from the hands of the spoiler. All honor to these workers we say. They assailed the impossible, and have verified the promise, "All things are possible to him that believeth.

Church News.

California.

San Francisco, Fourth.—Special evangelistic meetings are being held every evening this week under the leadership of Rev. W. J. Speers.

San Francisco, Third.—The pastor, Rev. William Rader, was greeted by large congregations on Sunday, the 9th. In the morning he preached on "Witnessing in Decapolis," and in the evening to a packed house on "Receiving and Forbidding."

San Jacinto.—Our little church held a "talent" social last week, which was an enjoyable affair and we trust profitable also, as reminding people that talents hid in napkins are useless. Although but about 50 persons were present, 35 talents were brought in; selling at auction for $7.45. We aim to hold socials often in the winter months.

San Francisco, Ocean View.—Does it pay? If all the years of past toil had been useless and fruitless, if no good had been done, and then one soul saved; a man who for years had not entered a church, comes once,

hears an exposition of the 3d chapter of John, is converted and baptized; and now, soon after making his peace with God, is lying very near to death's door. Yet he faces it without fear. Again we ask, "Does it pay?"

San Francisco, Sunset.—A most successful Oriental social, under the auspices of the C. E. Society, resulted last week in increasing their bank account to the extent of $25. This amount had previously been pledged to foreign missions. The program was most appropriate, being not only "Oriental," but decidedly missionary, and part of it deeply spiritual and uplifting. Some of the good times that have not been reported are: Our C. E. Admission Day picnic at the beach; our Sunday-school picnic in Golden Gate Park; the successful monthly C. E. business meetings and socials; and the no less pleasant, because religious and exceptionally spiritual, Endeavor prayer-meetings.

THE FIRST CONGREGATIONAL CHURCH, SARATOGA, CAL.

The Congregational church of Saratoga was organized June 2nd, 1872. The present and only building was erected in 1876. The audience room will seat comfortably 200. In 1884 double parlors were added. In 1886 a parsonage of eight rooms was secured. In 1903 the land between the church and the parsonage, some two and a half acres, was bought and the deed now rests in the hands of the Saratoga Missionary Settlement, the object of which is to furnish a home for retired missionaries and ministers as soon as the funds can be secured for putting up the buildings. The regular pastors of the church have been: William Merritt, A. B. Palmer, Charles Palmer, W. H. Cross and C. W. Merrill. A number of others supplied the church for longer or shorter periods during the earlier history. The present pastor, C. W. Merrill, has been with the church a little over a year and a half. Mr. Cross was with the church twenty-one years.

First Congregational Church, Saratoga, Cal.

SPANISH CHURCH FOR LOS ANGELES.

A Note of Thanksgiving.

One year ago our Spanish congregation in Los Angeles was occupying very disadvantageously a rented room at an outer edge of its field. Not a dollar was in hand for the centrally located lot and building which was so greatly needed for the prosecution of the Mexican work in the city. Today an attractive and commodious mission plant stands complete in the heart of the Spanish-speaking population, and the work in all its departments, medical, social and evangelistic is finely organized and conducted.

The mission is under the direction of the Los Angeles Congregational Union, whose managing secretary is Superintendent John L. Maile. While the Home Missionary society appropriates aid to the Spanish work, more than four-fifths of the funds for its maintenance come through the Congregational Union, and the entire responsibility of this building enterprise was assumed by it. The total cost of the Spanish plant was $2,912.58. At the dedication of the building in July there was a debt of $637.66. It is expected, however, that $500 of this will be met by gift from the Church Extension Building society, which case the amount lacking in July was less than $140.

The hot vacation days, instead of bringing gifts to remove this debt, saw a falling off in contributions, until by September 25th the fund for current expenses was $175 in arrears. There was no money for the salary of the workers, but the most anxious feature of the case was the required payment at the bank of an $120 loan made to pay the last bills on the building. This was due October 1st. By September 30th anxiety had given place to praise. The writer received from Supt. Maile a note with the words, "What a blessed deliverance!" One old friend of the Spanish work had sent his check for the entire $120, accompanied by the words, "It is of the Lord, praise his name May the dear Master encourage and strengthen you in all your work." In response, also, to the brief statement of need which had been sent out, other checks came until the $175 lacking for the missionaries' pay was reduced to $50. With all these gifts came words of interest and cheer. One friend said, "I thank you for giving me this opportunity." Another told how on the evening before learning of the need, five dollars had come to hand from a lady with the request to place it where it would do the most good. Adding to it, he sent, saying, "Here is the place." Another wrote: "I know you will pull through, for this work must go on." Surely it will, for the call is a tremendously earnest one, and God is leading and providing.

A. B. C.

KERN COUNTY RALLY DAY.

September 22nd was observed as a rally day for the county, when the churches of Panama, Rosedale and Poso united in an all-day meeting at the church in Bakersfield, by invitation of the latter. Reports of the different congregations were given, and plans discussed for the coming year.

Addresses and papers on "Evangelism," "Woman's Work," "The Model Clerk," "The Model Treasurer," "Applied Christianity," "Tools and Text-books," were given during the day.

The ladies served a fine lunch at noon. Rev. H. M. Tenney of San Francisco was present, and gave

a stirring address in the afternoon on "Do Missions Pay?" and in the evening on "Why I Am a Congregationalist."

Pastor Doyle remains at Panama, while Rev. G J. Green, who has been temporary pastor at Rosedale, will be succeeded by a minister from Iowa, who will arrive soon. Special rally services were held the following Sabbath in the Bakersfield Sabbath School and church, by Rev. E. R. Fuller, with a good attendance.

The new plans for the winter's work include classes in Bible and mission study,, with a manual training class in modeling, map-drawing and relief maps of Palestine.

Fowler's text-book will be used for the Bible class, and Louisa M. Hodgkin's "Via Christi" for the mission study.

The educational influence of all this study is welcomed by the congregation, and will surely be helpful to all who participate.

Notes and Personals.

Rev. Arthur Dill, D.D., recently from Niagara Falls, N. Y., is now in this city and may possibly decide to remain in the West.

The San Francisco Congregational ministers' meeting will be addressed on Monday, Oct. 17th, on "Some Missionary Experiences in North Carolina," by Rev. E. L. Walz.

Rev. W. R. Bair has been confined to his home on account of illness for more than a month, but is now able to be around again and would be glad to do any supply work. His address is 1719 Gass St., Oakland, Cal.

Rev. C. Calvert Smoot presented his resignation last Sunday to the Woodland Congregational church, the same to take effect Nov. 1st. Mr. Smoot has accepted a call to the Second Unitarian church of San Francisco.

THE JEWS IN THE UNITED STATES.

Some Statistics.

Statistics gathered for the American Jewish Year Book give the Jewish population of this country as 1,127,268. Russia has 5,189,401; Austria Hungary 2,071,254; Germany, 586,948; Turkey, 350,000; the British Empire, 276,614; Abyssinia, 126,000; France, 80,000 on the continent and 102,132 in Algeria and Tunis. In Canada there are about 25,000. The number of Jews in the whole world is said to be 10,671,832.

The New York Sun, setting forth some of these statistics, says :

"In 1818 Mordecai M. Noah estimated the Jewish population of this country at 3,000. In 1848 it was estimated at 50,000, or 35,000 more than in 1840, and in 1880 it was figured to be 230,257, and the enormous rate of increase which has resulted in the present great population shows no signs of abatement.

"There are Jews in every State and Territory, but the Year Book estimates that fully 500,000 of those now here are resident in New York State, and, of course, the vast bulk of these are in this city and on Manhattan Island. These States are credited with having 10,000 or more Jews among their people : California 28,000, Illinois 75,000, Indiana 25,000, Kentucky 12,000, Louisiana 12,000, Maryland 26,500, Massachusetts 60,000, Minnesota 10,000, Missouri 50,000, New Jersey 23,000, New York 500,000, Ohio 50,000, Pennsylvania 95,000, Tennessee 10,000, Texas 15,000, Virginia 15,000, Wisconsin 15,000.

"After these figures, it is surprising to find but twenty Jews in the Hawaiian Islands. It is estimated that there are 100 Jews in Porto Rico, and no more in the Philippines. Perhaps the fact that the Spanish merchant class is reputed to be more acute in business transactions than the traders of any other nation may explain this small representation of the Jews in these islands. Of the States in the Union, Idaho and Nevada are credited with 300 Jews each, while Vermont contains but 700 and Delaware but 928.

"In Palestine there are estimated to be 78,000 Jews, according to a calculation made for the "Verein für Jüdische Statistik." Thus two States in the Union have a greater Jewish population than the Promised Land. The immigration figures for 1903 show that in 1902-03, 58,079 Jews entered the port of New York, of whom 30,536 were Russians, 18,113 Austrians, 8,314 Roumanians, 527 Germans, 271 Turks, 233 English, 35 Dutch, 28 French, 12 Swedes, 5 Scotch, and 5 South Americans.

"From August 27, 1902, to August 25, 1903, twenty-four synagogues were dedicated in the United States, in fourteen States. In the same period, sixteen hospitals, homes and other institutions were opened. The list of decorations, honors and distinctions awarded in the same year to Jews is a long one, and twelve and one-half pages are necessary to record the bequests and gifts of $500 or more made by Jews or to Jewish institutions.

Seventy-four publications are listed as Jewish periodicals, and, in addition to these,six year books are published annually."

The Problem of the Jew in America.

This was the subject of an address in Boston, at the time of the celebration of the Jewish New Year, by Rabbi Fleischer. The Rabbi was reported by the Transcript to have spoken in part as follows:

"The Jew who has lived in America for even a single generation is different from his fellow Jews the world over. To the Jew recently arrived from the ghettos of Europe, or to those who remain on the other side, the Americanized Jew is apt to seem un-Jewish, because he loses so soon and so completely the outward characteristics of the other Jews. Add to this superficial change the fact that in America the Jew mingles increasingly in the commercial, political and social life of the country—a thing manifestly impossible in the east of Europe where most of the Jews live—add the further fact that democratic thought and custom are here markedly affecting the belief and ritual and practice of progressive Jews in a manner in which they are not affecting those of other English and of German-speaking lands—and it will be evident why the Jew in America is rapidly evolving a distinct type with his distinct phase of the world-wide Jewish question.

"On the surface it would seem as though we were on the verge of extinction as a social set or a religious group. Indeed, it is fascinating to speculate about the future of the Jew in America on the basis of complete cessation of Jewish immigration for half

a century and the absence of all social barriers during that time. Possibly, at the end of that period, an appreciable proportion of the Jews then in America would, under such conditions, be absorbed by the non-Jewish majority. But these thus far abnormal conditions are not likely soon to obtain. Persecution abroad is likely to continue to co-operate with the Jew's natural aspiration to bring him to America in large numbers. And a degree of ostracism here is likely to supplement the persecution abroad, so that the Jew's self-consciousness will not soon disappear.

"With the rapid development of all his powers, which comes to the Jew in America, and which does not destroy his sympathy with fellow Jews the world over, we of America, by mere virtue of our public success, will soon achieve leadership of the Jewish cause. It seems to me that this can never mean direct religious leadership, but only a direction of efforts making for the amelioration of the political and social status of the Jew. But it is religiously that we must work out our own salvation here, for therein consists the special problem of the Jew in America.

"We must cease drifting. We ought to face our issues. We have ceased to be Palestinean. We have become jubilantly American. This double statement brings its logical implications. We must deliberately cut off all Palestinean connection which is not essential to our spiritual life, and—in thought, feeling, religious institution, ritualistic expression and public observance—establish a complete harmony with the democratic environment whose freeing, uplifting influence we should give not grudging, but eager welcome. If such true reformation of ourselves make us seem, to both Jew and non-Jew, less distinctively Jewish, at least it will give us (what our present purposeless drifting does not give us) a right to claim historic continuity and place in the age-long mission of the Jew: through precept, made concrete by example, to lead forward mankind's inevitable moral and spiritual evolution."

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Of the white professional class in New York, 13 per cent are lawyers, 12 per cent physicians, 11 per cent electricians, 8 per cent actors, 6 per cent architects, 6 per cent authors, 6 per cent government officials, 4 per cent artists, 4 per cent teachers of art, 4 per cent clergymen, 4 per cent journalists, and 2 per cent dists. Of the colored professional class, 31 per cent are actors and 30 per cent musicians or teachers of music, making 61 per cent of the whole number. Clergymen constitute 10 per cent of the professional class, physicians 6 per cent, dentists 3.4 per cent, teachers 4.3 per cent, and architects, civil engineers, etc., only 4 per cent.

A statement recently issued from the Pension Office in Washington, showing the number of pensioners in each State and territory, also in foreign countries, and the grand total, together with the amount paid out for pensions for the year ending June 30, 1904, is interesting and instructive. Pennsylvania leads, with 100,940 pensioners, and Ohio has 100,760. New York stands third, with 89,142; Illinois fourth, with 71,647; and Indiana fifth, with 62,964. The total in the United States, including our island possessions, is 989,897. Twenty-four hundred and twenty-nine live in Canada, and 2,436 in other foreign countries, making a grand total of 994,762 United States pensioners on the rolls on the 30th of June last; and the total amount paid out for pensions for the year ending that date was $140,997,474.72.

For nearly three years the city of Chicago has maintained a municipal lodging house for the immediate relief of all homeless and indigent men and boys in the city. Lodging, food, and a bath are provided free for every applicant for one night and longer, if he is honestly seeking employment. The name of each applicant, with his age, nativity, occupation, former employment, cause of his condition, and such other information as may aid in dealing with his case intelligently, is noted on a registration card, which is kept on file. With this record as a basis, each lodger receives personal investigation, and his case is disposed of upon the facts alone. Every lodger also receives a physical examination by competent examiners in charge of a city physician. Minor medical treatment is given when sufficient for immediate relief. Lodgers in need of more expensive medical attention are sent to dispensaries and hospitals. Men with contagious and infectious diseases are separated from the rest, and sleep in the isolation ward. A most satisfactory service of the municipal lodging house is the liberty and assistance afforded the worthy lodgers of obtaining employment. Reasonable opportunity is given the industrious and able-bodied to find work, the effort being supplemented by the employment bureau of the lodging house. The sole standard of worthiness, it should be said, is willingness to work. During the first six months of the current year, 12,766 lodgings were given to 5,004 men—an average of two and one-half nights to a man, showing how speedily the lodgers were restored to employment, or placed in the way of permanent relief.

Senator Hoar of Massachusetts has made the following statement relative to the progress of temperance sentiment and improvement of habit during the last generation: "I can remember, before the temperance reformation had made great headway, the condition which made a French traveler call us a nation of drunkards. Respectable farmers in my native town of Concord, bearing names honored there since its settlement 200 years before, used to lie drunk by the roadside in the warm summer afternoons. When I first entered Congress, in 1869, the practice of whiskey-drinking prevailed very largely here, and the drinking at dinner parties and on social occasions was very heavy. There has been a wonderful change in all that. The men from the South and West, where the temperance reform spread somewhat later than in the North and East, are uniformly temperate. Many of them are entirely abstinent from every form of strong drink. I do not know today a man in either house of Congress whose countenance bears the indication that he is a habitual drinker of whiskey. I could have counted a good many in both houses of Congress thirty-five years ago. While, then, public and private morals have grown better in these great matters, and our generation and country compare favorably with any other in the great matters by which these things are tested — integrity, sobriety in men, purity in women — they have improved greatly in other things. Liberality, charity, public spirit, pity for the poor and unfortunate pervade our social life to a degree unknown in former days."

Sunday-School Lesson.

Edwin Francis Brown.

Lesson IV. October 23d.

ELISHA AND NAAMAN (II KINGS V: 1-14).

Golden Text: Heal me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. xvii: 14).

Daily Home Readings.

B. Elisha and Naaman (II Kings v: 1-14).
T. Gehazi's Punishment (II Kings v: 15-27).
W. The Ten Lepers (Luke xvii: 11-19).
T. Christ's Touch (Mark i: 35-45).
F. "I Went and Washed" John ix: 1-11).
S. Prayer for Cleansing (Psa. li: 1-13).
S. Promise of Cleansing (Jer. xxiii: 1-9).

Introductory.

Damascus, the capital of Syria, and Samaria, the capital of Israel, were distant from each other about one hundred and ten miles. Naaman was familiar with the road, inasmuch as many expeditions had been led by him into Israel's territory. Tradition has it that he was the slayer of King Ahab when the assault was made on Ramoth-gilead.

Expository.

As captain, or general of King Benhadad's armies, Naaman had won the royal favor and esteem. The plunder he had carried home had been sufficient to satisfy the King's cupidity. The fact of his popularity had much to do with the efforts made to cure him of his leprosy.

The allusion to his having given deliverance to Syria by God's help indicates that the writer of this record regarded Jehovah, not only as the God of the Hebrew people, but as the God of the other nations as well (v. 1).

The Israelitish maid had proved herself a valuable member of the captain's household. That she was in bondage does not indicate that she was in natural endowments inferior to those she served. "In one day the fortunes of war might turn the richest and most honored man or woman into a slave." The confidence with which she spoke concerning Israel's prophet had made a strong impression. With a letter of introduction to Israel's king (for it was thought by foreigners that prophets were a species of conjurers maintained by royal patronage) and a great retinue the leprous captain started for Samaria, where Elisha was known to have a house. It is not surprising that Israel's king, probably Jehoram, should regard the incident as equivalent to seeking a quarrel with him, for only God had power over life and death, and leprosy was everywhere regarded as an incurable disease (vs. 4-7).

It is a noteworthy fact that while those ancient prophets rebuked the kings for tneir wickedness they were nevertheless loyal to them under all circumstances. Elisha sought to relieve his monarch's embarrassment quite as much as to show that there was a God in Israel.

That Naaman thought the prophet was a sort of magician is indicated by the keen disappointment he felt when Elisha did not come out to his chariot and move his hands over the affected parts of his body. His reply was not only natural, but it showed a strong national conceit. For him to dip in the Jordan, a river that was not to be compared with those two rivers of his own land, would have been a compromise of dignity. Fortunately for him he had wise counsel, and though wounded in pride, he did as he was told.

Suggestive.

1. The exalted have their troubles the same as the lowly.

2. Persons in high places must, in order to be restored physically, conform to the same conditions as others. The same is true morally.

3. Naaman regarded himself as a great man, though he happened to be a leper. Elisha reversed it, and regarded him as a leper, though he happened to be a great man.

4. The plan of salvation through Jesus Christ is simplicity itself.

5. An obscure person is often the inspirer of important events.

A bright girl asked to be absent from school half a day, on the plea that company was coming. "It's a friend of my father's and his three boys," said the girl anxiously; "and mother doesn't see how she can do without me, because those boys act dreadfully." The teacher referred her to the printed list of reasons which justified her absence, and asked if her case came under any of them. "O, yes, Miss Smith," said the girl, eagerly, "it comes under this head;" and she pointed to the words "domestic affliction." —Christian Register.

SAYINGS OF THE CHILDREN.

Four-year-old Marjorie was taking dinner with a neighbor and the hostess wishing to entertain her little guest asked if she liked kittens.

Marjorie looked suspiciously at the chicken pot-pie on her plate and then replied: "I dess not I fink I ruver have some cake."

Hostess: "You appear to be in deep thought, Tommy." Tommy: "Yes'm. Mamma told me if you asked me to have some cake I was to say something, an' I've been here so long now I forgot what it was."—Philadelphia Press.

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The world conquers me when it succeeds in hindering me from seeing, loving, holding communion with, and serving my Father, God. I conquer it and force it to help me to get nearer him, to get more like him, to think oftener of him, to do his will more gladly and more constantly. The one victory over the world is to bend it to serve me in the highest things—the attainment of a clearer vision of the divine nature, the attainment of a deeper love to God himself, and a more glad consecration and service to him. That is the victory—when you can make the world a ladder to lift you to God. When the world comes between you and God as an obscuring screen, it has conquered you. When the world comes between you and God as a transparent medium you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—Alex. McLaren.

When the heart has found its true gravitation, it leaves that rest slowly, and returns to it quickly.—Dora Greenwell.

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters: you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—J. A. Alexander.

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The Bishop and the Bridge.

Bishop Nicholson of Milwaukee has a story of personal experience to tell those who seem swamped in worries. It happened during the first years of his ministry, when he was rector of a Philadelphia church. The parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was distinctly discouraged one day when, having gone to New York on business, he stopped to look at the Brooklyn bridge then building. A man, covered with dirt, was working on the abutments.

"That's pretty dirty work you are engaged in," said the bishop.

"Well, yes, answered the laborer; "but somehow we don't think of the dirt, but of the beauty which is to come out of our work."

"It was the lesson I needed, and I went back to Philadelphia the better for it," said Bishop Nicholson.

What is Hell?

We talk of breaking law: we can only break ourselves against it. But if we sin against Love we do destroy her; we take from her the power to redeem and sanctify us. Believe, then, in hell, because you believe in the love of God—not in a hell to which God condemns men of his will and pleasure, but in a hell into which men cast themselves from the very face of his love in Jesus Christ. The place has been painted as a place of fires. But when we contemplate that men come to it with the holiest fires in their nature quenched, we shall justly feel it is rather a dreary waste of ash and cinder, strewn with snow—some ribbed and frosted Arctic Zone, silent in death, for there is no life there, and there is no life there because there is no love, and no love because men in rejecting or abusing her have slain their own power ever again to feel her presence.—George Adam Smith.

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